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while relations of a personal kind and kinship links between individuals run across their common frontiers and are compelled to do so by the exogamous rules obtaining in Luo society.

Several of the clans and maximal lineages possess sacred spears and other objects believed to have belonged to their founders. The best known sacred spear (*tong ma lisua*, spear of sacrifice) is the *tong Alego*, the spear of Alego, the founder of the JoAlego clan. In Ugenya the JokaGer clan have several such spears and there are others in possession of the lineages descended from Cuanya to the south of the gulf. Where there are important stranger lineages in a tribe they may also have their sacred objects, e.g. in Alego the KaLuo and the JokOgelo have sacred spears and the JoAgoro have a sacred stone and a sacred pot handed down from their founders. These objects are symbols of the unity of a clan or lineage and, by extension, of the tribe or tribal segment in which it is dominant, and they were used ritually in time of war or of common calamity, such as drought and invasion by locusts. They seem generally, if not always to be held by the senior line (*dho ot ma duong*) of a lineage or clan and are kept either in a granary or in hiding in the bush. The senior line is often called on by junior collateral lines to perform important sacrifices for them and the senior lineage ought to provide the sacrificial beast at ceremonies common to all the lineages. I was told also that while each lineage had its *won gweng*, 'father of the land' the *won gweng* of the senior lineage had chief prestige among them.

Some clans and lineages have certain ritual prohibitions (*kwer*), mostly on certain foods, particularly kidneys and liver. The Luo do not give the impression of attaching much importance to them and if a man and a woman observe the same taboo it is not in itself a bar to marriage. Reference must also be made to clan and lineage honorific, or praise, names. The *nying paak* is generally derived from the name of a paternal ancestor whose name is a lineage cognomen, e.g. Okwiri (see the chart of the JoOwila clan) can be called, according to the circumstances, *wud* (son of) KoOkelo, *wud* KaJeje, and *wud* Owila. These names are much used at communal gatherings, especially at large beer parties.

A feature of clanship which would seem to be of some importance is the annual inter-lineage wrestling. Unfortunately, I only became aware of these shortly before I left Luoland and had afterwards no further opportunity to enquire further into the custom, or to discover whether it is practised all over Luoland or only in some tribal areas, such as U-yoma where the closely related collateral lineages wrestle for practice prior to the wrestling matches between the big lineages. Thus the KoOkwiri are matched against the KoObong, then these two lineages together against the KaAtuenga and KaAbudha, and so on. The lineages send a messenger to challenge the other party and when they meet an elder presides over the joint bouts and the exhibition matches between famous wrestlers on each side. The matches are said to occasion much excitement among the spectators.

The sketch given above of the Luo clan is only an outline delineating feature of it. A little detail is filled in here and there in the following

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FOOD PRODUCTION AND KINDRED MATTERS, AMONGST THE LUO.

By ARCHDEACON W. E. OWEN.

(Paper read at the 3rd Annual Scientific Meeting held in Nov., 1933.)

SOIL:

- 134 The production of food must necessarily be associated with knowledge of the soil. The principal soil varieties have been named by the Luo, and the methods appropriate to each variety are well known. Black cotton soil, called "anywang," occurs over a wide area, mainly around the lake shores, and is conspicuous in the locations of Uyoma, Karachwonya, Kasigunga and the Kano Plains. Red earth, called "lwala," is, speaking generally, found further back from the lake, on the higher lands, and is to be found over wide tracts in Central and South Kavirondo, a notable location being North Gem, in Central Kavirondo. Sandy soil, called "kwoyo," is generally found in the neighbourhood of outcrops of granite, which is a prominent feature in many parts. The locations of Asembo in Central Kavirondo, and Suna in South Kavirondo are good examples of areas where this sandy soil is abundant. Murram, called "gu" when solid and "ge" when disintegrated into a soil, occurs in places all over the country, Sakwa and Alego in particular providing many examples of it. Stony soil, called "kite," is to be found over large stretches, particularly in those neighbourhoods where escarpments rise from the regions round the lake. Though the labour involved in the cultivation of this stony soil is very great, where there is pressure of population, every available patch is made to produce food.

RAINFALL:

- 132 Over certain sections of the country rainfall is very uncertain. The worst locations in this respect are lower Seme, Uyoma, Sakwa, Kadimo, parts of Asembo, Mirunda, Kasigunga and Rusingsa. In other districts rainfall is abundant, running from forty to sixty five inches in the year, well distributed over the months, with the exception of January and early February. January is reckoned to be the driest month of the year, and is the month when there is most relaxation from agricultural operations, this being the favourite time for the inter-clan wrestling matches.
- 789 Contrary to what many would expect, amongst people who
782 periodically suffer from lack of rain, the Luo have developed no system
of rain makers. At the top of Usenge Hill in Kadimo, there is still
776 to be seen a site marked by a collection of votive pots, where the local

NILOTIC NEGROES

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They suffer not infrequently from pneumonia and other affections of the lungs, and their remedy for these maladies is to pierce a hole in the chest, and even to cut out a small piece of the inflamed lung. They have an antidote for snake poison; *remedies* for diarrhoea, constipation, ulcers; salves for wounds; and even drugs which are taken to avert threatened miscarriage. Venereal disease is practically unknown amongst this people, which, although so indifferent to nudity, is yet too moral to permit sexual intercourse with strangers.

Men and women have the same names. But in many instances,



438. THE GAME OF "BAO," PLAYED ALL OVER EAST CENTRAL AFRICA. (THE PLAYERS HERE ARE YAO SOLDIERS FROM BRITISH CENTRAL AFRICA)

whereas the root of the name is the same, it is preceded by the vowel "O" in the case of a man, and "A" in the case of a woman. For instance, "Opio" is a male name, and "Apio" is a female name.

The games they play are few. There is the well-known universal game of little compartments in which seeds or pebbles are put. Boys and young men sometimes play a kind of hockey, knocking about a wooden ball.

After the return from a warlike expedition two out of every three cattle go to the chief, who divides his share with his brothers, and also gives a special reward of cattle to any man who has particularly distinguished himself in war. To this hero a wife is often given for payment.

857 As the child grows older it begins to play by itself.
 593 Parents also amuse their children, but because they are generally away from the village, the children must either play with the nurses or by themselves. Before the child has learnt to talk, the play between it and the nurse is that of inducement to laughter or fright. Older children between two and five merely copy what the nurses do. These nurses, who are sometimes the children's own sisters, act as their instructors and demonstrators in the different play activities.

857 *Play activities.* Dolls like those existing in European society are unknown among Luo children. The children
 524 play with things they pick up, like stones, leaves—dry or green—and many other natural articles. In short, they adapt their environment to their own needs. They mostly prefer bright objects, and after the end of the day's play they return home with a load of playthings. These they keep in some corner, ready for the next day. Thus the younger children go on day after day bringing in new toys and throwing away the old. As we shall see later, the older children, or nurses, make their own dolls.

857 Once the children can walk and understand other
 526 children's language, the older ones may hide, calling for the younger ones to try to find them—a game resembling 'hide and seek'. Some parents maintain that a child of five is able to tell lies merely because he or she has had contact with older children already able to tell lies. But the habit of giving wrong interpretations to what they perceive is very common. Thus Otieno, having once suffered from a thorn-prick, mistook any hard object underfoot for a thorn. He was also fond of giving false alarms. I was frequently interrupted by the announcement of his father's return, and these announcements were often untrue.